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THE

RAGGED SCHOOL UNION

MAGAZINE.

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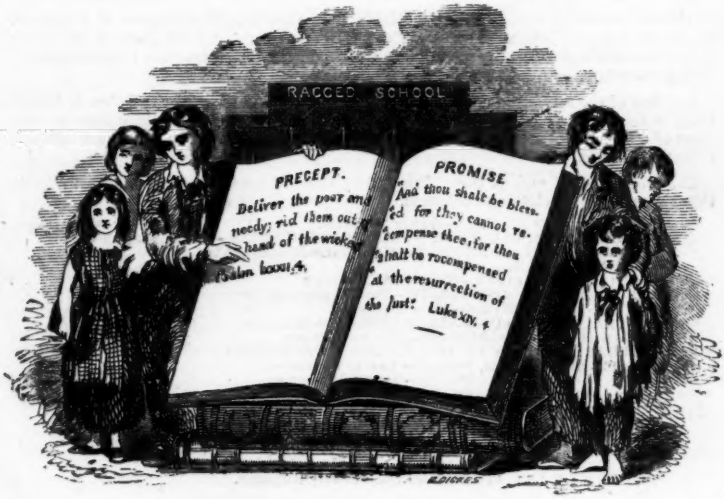
RAGGED SCHOOL
PRECEPT.
Deliver the poor and needy; rid them out hand of the wicked
Psalm lxxxii. 4.
PROMISE
And thou shalt be blessed for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just: Luke xiv. 4

"The word of the Lord endureth for ever."—1 Peter i. 25.

PROFITS DEVOTED TO RAGGED SCHOOLS.

LONDON:

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JOHNSTONE AND HUNTER, EDINBURGH; ROBERTSON, DUBLIN; AND ALL BOOKSELLERS.

* * All Communications to be addressed to the Editor, 1, Exeter Hall, London.
* Orders for Advertisements to be sent to Robert K. Burt, Printer, Holborn Hill.

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ACKNOWLEDGMENTS.—The thanks of the Committee are presented to Mrs. Hawes, for a hamper of clothing; to Mrs. Reade, Hastings, for a parcel of shirts; to R. Ramsden, Esq., for a parcel of old reward and library books.

ILLUSTRATED LECTURES TO RAGGED SCHOLARS.

The Committee of the Ragged School Union possess the following sets of Diagrams, as published by the WORKING MEN'S EDUCATIONAL UNION, for the purpose of aiding the officers of Ragged Schools in affording entertainment and instruction to their scholars during the winter months.

Any one of the sets may be obtained on application being made at the Office, 1, Exeter Hall, by the Secretary of the School. The Diagrams may be had for three days on payment of one shilling, but one shilling extra will be charged for every day they are detained beyond that time.

The Diagrams are, each of them, four feet by three in area; the double ones are twice that size, printed on cloth and coloured.

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RAGGED SCHOOL TEACHERS' ASSOCIATION.

CENTRAL AND NORTHERN DIVISION.

THE SATURDAY MEETING for Mutual Improvement will be held at Britannia Street School-room, King's Cross, on

Oct. 8th, *Subject*:—"The Greatness of Little Things," . . by Mr. SAYER.

CLASSES.

Grammar	At Half-past Five.
Singing	At a Quarter-past Six.
Essay	At a Quarter-past Seven.

N.B.—Voluntary Teachers will be admitted to the Lectures, if recommended by a Member of the Association. Tickets of Membership, 1s. each, can be had of the District Secretary, Mr. PAIN; at the Holloway Ragged School; or, at the Meetings, as above.

THE UNITED

BRITISH ARMY SCRIPTURE READERS AND SOLDIERS' FRIEND SOCIETY,

OFFICES, 14 & 15, EXETER HALL, W.C.

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On and after the 8th of October, the Offices of this Society will be

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Dr. LOCOCK'S PULMONIC WAFERS.

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"Gentlemen,—I have great pleasure in communicating to you a case (among many) which came under my own observation. A lady, who I can refer to, in her assiduous attendance upon her husband during a long and fatal illness, caught cold, and not having taken care of herself, it settled upon her lungs. She was troubled with a dreadful cough, and every symptom of consumption. She applied to her medical man, but did not obtain any relief; when, upon the recommendation of a friend, she tried Dr. Locock's Wafers, which, from the commencement, eased her coughs, and by continuing them she is perfectly cured. THOMAS DEAN."

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Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d.—Postage, 1s.
Double Truss, 31s. 6d., 42s., and 52s. 6d.—Postage, 1s. 8d.
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J. E. E. respectfully begs to inform the Clergy, Superintendents of Schools, and others who are in the practice of commemorating their Anniversaries, etc., by Public Breakfasts and Tea Meetings, that he has every requisite for such occasions, comprising Tables, Coppers, and China to any extent, in a superior style, at extremely moderate charges.

J. E. E. tenders his sincere thanks to those ladies and gentlemen who have hitherto favoured him with their kind patronage, and hopes by strict attention to insure a continuance of the same; he also begs most respectfully to solicit the favour of their recommendation.

Rout Seats on Reasonable Terms. Vans, and every requisite for Excursion Parties, with the entire Management, taken by Contract.

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References are kindly permitted to be made to the Secretaries of the Ragged School Union and the Temperance League.

DOIG'S CELEBRATED CAKE MANUFACTORIES,

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68, FETTER LANE, E.C.

Excellent Cake, 6d. per lb. This is a very superior Cake, made of the finest fruit, and every other article of the best description; admirably adapted for School Treats, for which it has been very highly approved by Superintendents and others who have favoured me with their orders, and to whom reference can be made. Seed Cake, 5d. per lb.

Owing to the great demand for these Cakes they are made in large quantities, and therefore are thoroughly baked without being burnt on the outside. Samples sent, if required.

N.B.—Cakes, to the amount of Twenty Shillings, sent five miles free of expense.

KEATING'S COUGH LOZENGES.

IMPORTANT TESTIMONIAL to the EFFICACY of KEATING'S COUGH LOZENGES IN RELIEVING PULMONARY AFFECTIONS.

Dawlish, Jan. 14, 1858.

SIR,—The very excellent properties of your Lozenges induce me to trouble you with another testimonial on their behalf. All I can say is that I have been more or less consumptive for upwards of three years, and have tried a great number of lozenges to abate the cough, but from none have I found such relief as from yours—even one of them will check the most violent attack. They are invaluable, and I strongly recommend them to persons suffering from a cough or cold on the chest. Pray make any use of this you please if worth your while. I am, Sir, your obedient servant,

To Mr. KEATING. ABRAHAM TURNER.

Prepared and Sold in Boxes, 1s. 1½d., and Tins, 2s. 9d., 4s. 6d., and 10s. 6d. each, by THOMAS KEATING, Chemist, &c., 79, St. Paul's Churchyard, London. Retail by all Druggists and Patent Medicine Vendors in the World.

KEATING'S COD LIVER OIL FOR THE MILLION. Light Brown, as imported, possessing medicinal qualities equal to any yet introduced, while it is offered at one-third the price, that it may be within the reach of all classes. Sold at 79, St. Paul's Churchyard. Pints, 1s. 8d.; Quarts, 3s.;—Imperial Measure.

TESTIMONIAL FROM DR. URE.

"Having examined a sample of Cod Liver Oil, submitted to me by Mr. KEATING, of St. Paul's Churchyard, I find it of excellent quality, possessing the usual properties of the Oil, and well adapted for medicinal use. (Signed) ANDREW URE, M.D., F.R.S.

"London, January 29th, 1855."

London Female Preventive and Reformatory Institution,

200, Euston Road, near Euston Square, N.W.,

AND AT

18, Cornwall Place, Holloway Road, N.

PRESIDENT—Rev. CANON DALE, 31, Gordon Square, W.C.

The Committee respectfully solicit help at the present time to enable them to complete the new Wash-house and Laundry which is being erected (for remunerative labour) at the new Home at Holloway. Only about £50 are required for this purpose.

Applications for admission to the benefits of this Institution are now very numerous, and the Committee are desirous that all suitable applicants shall be received immediately that vacancies occur, which is most important, as the following letter will show. It is from the Hon. Secretary of one of our London Ragged Schools—

"24th *September*, 1859.

"DEAR SIR,

"I herewith send girl B——, a special case, which I beg you will, if possible, receive into your Institution this afternoon. It is one in which we take very deep interest, from various circumstances; for two special reasons—she is very young, and has descended but very little down the slippery path of vice, and therefore *there is much hope of her*; she has been in the school a number of years, and been a great sufferer for attending, through ill-treatment at home. I should, therefore, esteem it a great favour if you could possibly take her under your fostering care at once. Mrs. ——— will accompany the girl, and bring me word of the result of this application.

"Meantime, believe me, dear Sir,

"Very truly yours,

"S. T."

It appears this poor girl is the child of parents who have but little or no care for her true welfare; she endured persecution at home through attending the Ragged School. Unhappily, depraved parents do much, by their bad example, to demoralize their children and prepare them for wickedness. Admission was granted.

Ten pounds is the average cost of each case to the Committee; therefore, every donor of that amount offers a way of escape to an unfortunate through this medium.

Contributions will be thankfully received by the Bankers, Messrs. Bosanquet & Co., 73, Lombard Street, E.C.; Thomas Raikes, Esq., 14, Lower Berkeley Street, Portman Square, W.; and by Mr. Edward W. Thomas, Secretary, 200, Euston Road, N.W.

FLOUR, warranted free from adulteration, to any part of London (not less than 14 lbs.) carriage free.—Whites, for pastry, at per bushel (56 lbs.), 9s.; Households, recommended for bread-making, 8s. 4d.; Seconds, 7s. 6d.; Meal, for brown bread, 7s. 8d.

Address, HORSNAILL & CATCHPOOL, Bullford Mills, Witham, Essex, or 97, Goswell Road, City Road, E. C.

Directions for bread-making gratis. Terms, cash. A half-sack or upwards free to any railway station (200 miles).

Papers, Original and Selected.

THE BIRD-FANCIERS' MARKET ON SUNDAY MORNING.

THE locality commonly known as Spitalfields includes a large proportion of Bethnal Green, and skirts Shoreditch, Hackney, Mile End, Whitechapel, and Bishopsgate. As its name implies, it abounded with beautiful fields, free from houses, excepting a few buildings on the site of the famous "*spital*" It was then considered, by the inhabitants of miniature London, quite in the country; and it was not until 1576, the fields were broken up for clay to make brick. This neighbourhood has long been renowned as the spot where the French refugees colonised, having fled from the impolitic persecutions of the French Protestants by Louis XIV. That monarch caused half-a-million of his best subjects to seek refuge elsewhere. A large proportion came to England, and in 1687 no fewer than 135,000 were relieved and sheltered in London. Of these, 500 families belonged to the French nobility, or were lawyers, divines, physicians, and merchants; the rest were artizans, agriculturists, and silk-weavers. This, then a delectable spot, became the haven for the greater portion, who were most exemplary for thriftiness, honesty, industry, and sobriety. They built places of worship, some of which remain to this day. Their presence was regarded as a boon to England, and Charles II., in order to encourage them, ordered that all such Protestant refugees should be allowed to come to any port of England, with goods and chattels duty free.

In 1629, the silk-workers of London were of sufficient importance to be incor-

porated; and in 1664 the annual value of silk, wrought in this country, was computed to be £300,000.

Such were the circumstances by which this locality became the rendezvous of this ingenious, industrious, and well-conducted people; and happy would it have been, had their decendants continued to occupy and to follow in the footsteps of their much-respected sires. But alas! alas! whilst many have, by the force of changing circumstances, become spread over the country, those that remain, with some few honourable exceptions, have sadly degenerated. They have departed from the piety of their forefathers, intermarried, and become mixed with a less honourable part of the community. Silk-workers, too, have greatly decreased in number, and those that remain now are in their dwellings mixed up with all sorts of artizans and day-labourers. The innocent fancies of the original occupiers have become perverted. They were formerly famous for bird-catching; and, in addition to working silk, traded largely in singing-birds, such as linnets, wood-larks, goldfinches, and chaffinches. Pigeons were a favourite fancy, and many were the housetop-erections where the owners loved to spend their leisure hours in tending them and making them sport on the wing. Early in the present century, their propensities for such fancies reached their climax, and became a great evil. The Sabbath, instead of being regarded as a day of rest and devotion, became a day for the degenerated portions of the population to visit each other, or to congregate in various available spaces, to exhibit their stock, to barter, or to buy and sell, until bird-fancying became to many a matter of business only. These irregularities within the borders of the so-called Spitalfields became inviting to ungodly and like-minded persons dwelling in other parts of the metropolis; and local markets have become established by the force of deep-rooted habits, which are now not only pernicious, but a disgrace to our land. To prove this, we have only to narrate a scene we witnessed one Sunday in August last, on the northern side of the Eastern Counties Railway Terminus. The weather was adverse to the gathering of a large company, for the rain descended in copious showers; but, notwithstanding, there were collected in each street hundreds of most untidy-looking men, in groups so closely packed that it was difficult to pass through, either on the pavement or in the roadway. All were intent on the articles exposed for sale, which were carried about by their owners,—such as linnets and larks, canaries and starlings, pigeons and fowls, birdlime and cages, lapdogs and terriers, in great variety. There were also goats and chaises, barrows of old wood suitable for rabbit-hutches; boys with trays of sweetmeats, and men with barrows of oysters. It was noticeable, too, that these crowds of Sabbath-breakers were composed chiefly of young men, from fifteen to thirty years of age. Their countenances were forbidding, most filthy in their attire and persons—not one to be seen in a clean working-dress. Only two women were observed in this vast gathering, but others were busily engaged in the adjacent streets, for a long way round, cleaning up their homes, or with basket in hand, waiting their turn to be served at the butchers, bacon-shops, greengrocers, old-clothes shops, cap-shops, and in fact, shops of all sorts, which are open in Church-street, Brick-lane, and Shoreditch, and doing a trade more brisk than on any part of the Saturday. All this exists in a parish not lacking in church accommodation. Ten large churches for its evangelisation were added, some

twenty years ago, through the instrumentality of the late Bishop of London. But these this class of persons heed not. They know nothing of the blessedness of the Sabbath, and they are strangers to the Lord of the Sabbath. It would be a great point gained, could these poor deluded creatures be constrained to cease from such open profanation of the Sabbath.

We have no faith in the power of the police for enforcing the proper observance of the Lord's-day; but we do think that if a body of persons congregate and transact their business, and carry on their games to the annoyance of a neighbourhood, and the choking of a thoroughfare, whether it be on week-day or Sunday, the police should interfere, and put a stop to the nuisance, on the same principle as Bartholomew, Camberwell, and other fairs have been suppressed. This should be treated as a social, rather than a religious, question. The more respectable inhabitants near this Sunday market have long since denounced it as a physical bane, a moral nuisance, and an illegal and unnecessary obstruction. They, however, protest in vain; for the police pass and repass, and act only when a felony or an assault is committed. Such a seed-plot for crime, in its incipient forms, should be swept away; and if men prefer indulging their fancies on the Sunday to any other day in the week, we are no advocates for law to prevent them; but only to restrain them for carrying out their peculiarities in a way that interferes with the rights or privileges of their neighbours. We are glad to see that counteracting influences are brought to bear. God-fearing men visit this multitude every Sabbath morning, distribute tracts, and preach the gospel plainly and faithfully. It is gratifying to witness that they do prevail on many, as they pass to and from the scene of bustle and merchandise, to stay and hear what they have to say. It is also gratifying to know that these efforts have been blessed to the conviction and, it is hoped, the conversion of a few, who are regarded as "brands plucked from the burning." Here, too, our Ragged Schools are planted; one in the very midst, where children are taught during the week-day and evening, gathered also on the Sabbath-day, and are obliged to pass through the thick of the crowd to get to the district church. And around on every side are our schools planted, which, with collateral efforts, under the Divine blessing, cannot fail to do much good.

We refer to the following:—

SCHOOLS.	ATTENDANCE OF SCHOLARS.				
	Sunday.	Week Day.	Week Night.	Voluntary Teachers.	Paid Teachers.
Castle Street	80	80	60	13	2
New Nichol Street	500	265	230	52	4
Bacon Street	190	250	60	15	2
Anchor Street	200	...	70	10	2
Hope Street	150	110	50	19	2
Wilke Street	...	230	...	18	4
Spicer Street	120	120	35	20	2
Albert Street	300	340	85	35	4
	1540	1395	590	182	22

We trust these schools, which are much needed, and doing great good, will be better supported than they now are. We were sorry to learn that the managers of them have many difficulties to contend with, owing to lack

of funds. It is in vain they can look for support from the locality itself. It is everywhere alike needy. They have to appeal to the sympathies of those living in more favoured spots; and we confidently hope that, as the facts of the case become known, the necessities will be met by a liberal response. To any who may doubt the accuracy of the statements in this paper, we say, "*Come, see,* and *judge* for yourselves."

SELF-EDUCATION.

(*Concluded from p.* 184.)

III. *The Subjects of Education.*—Were I instructing or lecturing working men, I would hesitate to enjoin them to learn to read well. And in fact, there are bad readers in every grade of society. It is, therefore, only a friendly suggestion on my part if I recommend you to take a few lessons in elocution. Learn to articulate distinctly, and to lay the proper emphasis upon words; it will greatly facilitate your instruction, and secure the advancement of your pupils. Make them good readers, and you will be sure soon to get a good name as teachers.

There is no fear but that a schoolmaster writes well. But I am not so much interested in elegant writing, as in a legible, neat hand. See to it that your pupils are good writers; make this matter your special concern. A schoolmaster always rises in reputation when he turns out good penmen.

There are but few recommendations to a lad or a young man of good character greater than that of a good penman. It is a serious drawback to one who is not. Bad writing is not easily deciphered. A letter illegibly written puts the party to whom it is addressed out of temper with the writer; and it is not likely, under such circumstances, that any favour will be conferred. See that the handwriting of your pupils be no sprawling or cramped hand, but round and upright. Teach your scholars that their handwriting expresses their thoughts, and is regarded as the transcript of their mind. Let there be no blot on their copies, but let their writing be so legible that "he who runs may read it;" and teach them that the order of their thoughts should be as pellucid as the pure stream.

Always see that your scholars spell correctly. Perhaps you will indulge them in the exercise of the Spelling-book Superseded, by Sullivan; but if not, I should by no means object to see a spelling-book or dictionary thoroughly soiled. Spelling must never be superseded, if the book. There can be no greater reproach to any lad than incorrect spelling; it stamps him with disgrace in the opinion of every scholar and respectable man who has had any education. See what a pretty figure those gentlemen —the candidates for the middle-class examinations at Oxford—presented to the world when they were rejected for their mistakes in orthography. Whatever else they had learned went for nothing. It would not supply their patent deficiencies.

Learn to pronounce your words distinctly and accurately; enunciate every syllable, and give every word its proper accent. This can be easily done by the perusal of Walker's Dictionary; not servilely followed, for Nare's Orthoepy is better, if you can procure it. In any case of defective education, such a dictionary is most invaluable. Good speaking gives a charm to society, and acquires influence. As men, articulation is one of our distinguishing characteristics. Cultivate this faculty of speech; always avoid provincialisms (forgive me for the recommendation); but enunciate distinctly and properly. English grammar, as a discipline of the mind, is most invaluable. I address you all as thorough grammarians. Let not a child in your school be allowed to speak ungrammatically—not a sentence uttered without your correction, and the reason for it; the child will love you for such correction, and improve thereby. Mr.

Cobbett, when a private soldier, by the light of a halfpenny candle, amidst the clamour of a guard-room, taught himself the grammar of the English language. Children properly instructed in English grammar do not easily forget it. I shall never forget an occurrence in Wales at a prayer-meeting. A little boy was present who had been taught the rudiments of English grammar. One of the devout men praying, who knew more of the Welsh language than the English, violated the rules of our vernacular tongue. The little fellow significantly looked in my face to intimate that all was not right; and therefore the good effect of the prayer of the holy man was lost upon the child.

In your own reading for study, I would offer to you the suggestion of Mr. Booth, and state my own plans.

Mr. Booth says, "that to read a book so as to expect to acquire any knowledge of it, if the book be worth reading, you must deal with it as a lawyer does with a brief. You must pencil-mark the important passages, underscore the points which the author makes, interline his arguments, and bracket his propositions. Then, read the book over again, and make an abstract of it. A little practice will give you great facility. You will be surprised, in the first place, at the clearness, firmness, and precision of the knowledge of the book; and in the next place, you will be astonished at the smallness of the compass within which the quintessence of a volume of considerable size may be condensed. My own plan is to seize almost intuitively by long practice the *salient* points, passing over all that is weak and irrelevant. Then I underline all I wish to remember; then copy the same; if it be difficult to comprehend, commit it to memory *six* times. I then never forget it; but, by close thought on it, understand it in all its bearings. Thus it is possible to condense the quintessence of a cartload in a vial or small bottle.

Be thoroughly masters of English composition. Mr. Cowper, at Liverpool, Oct. 13, 1858, said, "It is curious how slow all our schools have been in attending to that which ought to be the characteristic of all educated men—correct grammar and orthography, and a clear and simple style. Why should not such authors as Milton, Shakspeare, and Jeremy Taylor be studied with as much care as the great writers of ancient times? When I was a boy, I passed through Eton without my attention being called in the slightest degree to a line in any English book; but now I am happy to see that professors of English literature are being established in many educational institutions; and I know that at King's College, in London, the Professor of English Literature there has been struck by the remarkable powers of writing that have been developed among his pupils by the study of composition and style. To begin with, study Cornwell's English Composition.

Study geography deeply. I know you do; but I know you will take a hint from me. I once examined a grammar-school in a town, and ascertained that the system of geography taught there was only in name. As to any solid information which the pupils had on the subject, they might as well have dwelt in another planet. Have the black-board before you, and let your pupils draw the configurations of countries, and the course of rivers, dotting down the towns which stand thereon; then, their progress will be rapid and remarkable. The penny post, trains, and steam packets, bring distant towns, as to commerce, in close proximity to us; therefore, the study of geography is very important.

William Hughes's Manual of Geography is excellent. So are all his manuals.

Study English history. It is important to make the reigns of sovereigns your landmarks; then your reading will be connected. Desultory reading is always injurious.

Lord John Russell, in his address on the Study of History, in the autumn of 1854, regretted that a popular Constitutional History of England was a desideratum. On

that very day, by a remarkable coincidence, not knowing of Lord John Russell's remark, I made a similar observation to a canon to one of our northern cathedrals. The challenge thrown down by Lord John Russell to men of letters was taken up by Mr. Knight, who has recently published the *Popular* History of England. Do not confound this with Mr. Knight's Pictorial History of England. This Popular History of England demands a most careful perusal. In a great measure it will supersede Hume's History of England. If you cannot conveniently afford to purchase it, get the four little volumes on Constitutional English History, which are outlines, by Hamilton, and published by Meale, for the small sum of *four* shillings. If you can afford it, get Hallam's and Professor Creasy's works.

In the study of these works, trace the rise of the English Constitution; the history of the free institutions of this country; the great jealousy increasingly manifested for the liberty of the subject; the growth of our different corporations; and the balance of power maintained in the several divisions of government, and the majesty of law.

I could earnestly recommend you to pursue the study of arithmetic, mensuration, and book-keeping, *fully* and philosophically, in this money-getting country; the science of chemistry, as being both instructive and delightful, and contributing to health and comfort; and the reading of the classics at Crosby Hall or King's College, provided you will not neglect the dear children committed to your care. You will then be soon able to supply the deficiencies of an early school-training—to compete for the prizes of life with those members of your own or a higher grade.

Read with careful attention and assiduity the following books :—Jackson's Logic, Hind's, Hunter's, or Colenson's Arithmetic; Colenson's Algebra; Book-keeping, Irish School Series or Rudimentary Works by Meale; Tate's or Young's Mensuration; Snowball's Trigonometry; Herschel's Astronomy; Carpenter's Manual of Animal Physiology; Lindley's School Botany; Page's Introduction to Geology; Chemistry, a thick volume, not the small one, published by Chambers; and Hullah's Rudiments of Musical Grammar.

The use of a common-place book, I think, must be obvious to you all. Some orderly plan, all literary men, scholars, and teachers, must have, for committing to writing subjects for reference, and materials which will be useful and interesting for important considerations and practices.

Adopt what plan you please; I have a plan of my own. If it be only a book made up of loose papers, be it so; only make it convenient, and useful for purposes of analysis.

So study as I have directed and delineated, and you will become thinking, discreet, and intelligent men; understanding especially from the signs of the times what you ought to do, and when your work is done, you will sweetly enter into rest.

IV. Lastly, consider the men who by self-education have distinguished themselves. The men selected by the lecturer were James Watt, William Gifford, William Cobbett, William Carey, George Stephenson, and Hugh Miller. He also spoke of Robert Burns, concerning whom Hugh Miller says Robert Burns was the man who first taught the Scottish people to stand erect. He was found beside the plough; but his taste for reading and contemplation led him to the cultivation of his faculties, and the nursing and unfolding of his genius. Had it not been for his self-education, he would ever have remained an humble peasant, and his transcendent genius would never have been known, either to himself or to the world, although now the delight of his countrymen wherever their lot may be cast. Who was the successful competitor lately for Burns's Prize Ode at the Crystal Palace over 621 males and females, but Miss Craig, who in August, 1857, made her first visit to London; and by her head, pen, and unobtrusive conduct, has won her way to honourable distinction? So much for the assidious self-cultivation of her own powers; for she was reared and taught in early life by a grandmother not in affluent circumstances.

Use your pen well, said Mr. Ace. He then illustrated the disadvantageous circumstances of a self-taught schoolmaster, whom he aided and defended from persecution; now a certificated schoolmaster, and occupying the school of one of the Vice-Chancellors of England. Mr. Ace admitted that some men of transcendent genius had perished in the depth of their obscurity, oppressed by want, misfortunes, and despair—hoping against hope. Long and wistfully did they wait for that opportunity which never came.

But in these days no man is in a more favourable position to make intellectual progress than the schoolmaster. Through the Society for Diffusing Useful Knowledge, founded thirty years ago, as Lord Brougham states, you will find the means of instruction. His lordship said, at the Conference of Social Science at Liverpool, "The youth of humble station would no longer be met by those distressing difficulties, both in expense and in the want of truly didactic works, which had before made the pursuit of self-education all but hopeless."

All of you can be examined at the Arts Union of Institutes, and, if competent in literature, may obtain prizes, educated wherever and howsoever you may be.

Let me give you the results of the last examination. The first six persons to whom certificates at the Arts Union have been awarded are, respectively, a "mechanic," a book-keeper, an engineer, a shipwright, a warehouseman, and a gas engineer.

1st.—Joseph Hough, aged 20; Young Men's Christian Institute, Leeds; a mechanic. Book-keeping; First Class Certificate (Excellence).

2nd.—George Harrison, aged 21; Young Men's Christian Institute, Leeds; book-keeper. This young man had a prize of £5 awarded to him by the Arts Union, for excellence in book-keeping.

3rd.—George William Wicker, aged 18; Watt Institute, Portsea; engineer. This young man, too, had the prize of £5 awarded to him for his excellence in arithmetic. He is only a working engineer, and had the first prize of £5 awarded to him for the excellence of his attainments in algebra. Also, the first prize of £5 for excellence in mensuration.

4th.—John Charles Froyne, aged 23; Mechanics' Institute, Pembroke Dock; a shipwright.

5th.—James Mills, junior, aged 20; Mechanics' Institution, Bradford; warehouseman.

6th.—James Dawling Bennett, aged 18; Royal Polytechnic Institution Classes, London; gas engineer.

The prize in Chemistry is taken by a worker in a chemical laboratory; and the same candidate, although completely self-educated, gains the first prize in Botany. So that he obtained £10 for prizes. His name is George Warrington, aged 17, of the Crosby Hall Evening Classes. The best of the candidates, the person who gets the three first prizes, has not been at school for the last four years.

The two first prizes in Descriptive and Physical Geography are awarded to a draper. He is named Richard Harper Stretch, aged 20, of the Barnsbury Mechanics' Institution. He obtained prizes to the value of £10.

The first prize in English Literature, in which the head master of Rugby examined, is taken by a bank cashier; the second by a timber-merchant; and the third by a grocer.

The bank cashier is named—

Edward Birks, aged 29, People's College, Sheffield. Prize £5.

The timber-merchant is—

Joseph Fox, aged 21, of the Mechanics' Institution, Halifax. Prize £4.

The grocer is—

Joseph Hopkins Davy, aged 31, of the People's College, Sheffield. Prize £3.

But the prizes in Latin and Roman History are perhaps the most astonishing of all —the first prize and first certificate being carried off by a butcher. His name is Thomas Hutchinson, aged 28, People's College, Sheffield. He gained the prize of £5. Mr. Roebuck, M.P. for Sheffield, may well be proud of him. This classical butcher does not, however, stand alone. Another butcher offered himself for examination in English and French Literature; and selected Shakspeare, Spenser, Racine, and Molière, as the authors in which he desired to be tested. Professor Creasy, the examiner in English History, gives his first prize to a book-keeper; and awards certificates to a printer, a cabinet-maker, a mason, a porter, a spinner, a wool-carder, &c.

The *book-keeper* is George Best, aged 24, of the Mechanics' Institute, Leeds. He gained also the second prize of £3 in Descriptive Geography; and has obtained a supernumerary surveyorship of taxes.

SECOND CLASS CERTIFICATES.

The *printer* is William Hey, aged 17, Mechanics' Institute, Bradford.

The *cabinet-maker* is Joseph Leeds Roberts, aged 17, Mechanics' Institute, Bradford.

The *mason* is William Knapton, aged 29, Mechanics' Institute, Leeds.

The *porter* is James Spencer, aged 24, Working Men's College, Halifax.

THIRD CLASS CERTIFICATES.

The *spinner* is William Taylor, aged 21, Mechanics' Institute, Milns Bridge.

The *carder* is John Hollinrake, aged 19, Working Man's College, Halifax.

Why may not masters and mistresses of Ragged Schools obtain similar prizes? Teachers, I must leave the application of this lecture to yourselves. I have set before you some exalted characters in the work of self-education. Let us all imbibe their spirit of patient thought, their determined resolution, their indomitable perseverance, their love of learning. To all and every one of you I exhort, "Go you and do likewise." Never despair. Hope in God's mercy; do your best; leave events with Him. Work with all your might; and may God's blessing be with you all. *Amen.*

DANIEL ACE.

THE LITTLE OUTCAST.

"MAYN'T I stay, ma'am? I'll do anything you give me; cut wood, go for water, and do all your errands."

The troubled eyes of the speaker were filled with tears. It was a lad that stood at the outer door, pleading with a kindly-looking woman, who still seemed to doubt the reality of his good intentions.

The cottage stood by itself on a bleak moor, or what in Scotland would have been called such. The time was near the latter end of September, and a fierce wind rattled the boughs of the only two naked trees near the house, and fled with a shivering sound into the narrow doorway, as if seeking for warmth at the blazing fire within.

Now and then a snow-flake touched with its soft chill the cheek of the listener, or whitened the angry redness of the poor boy's benumbed hands.

The woman was evidently loath to grant the boy's request; and the peculiar look stamped upon his features would have suggested to any mind an idea of depravity far beyond his years.

But her woman's heart could not resist the sorrow in those large, but by no means handsome, grey eyes.

"Come in, at any rate, till the goodman comes home. There, sit down by the fire: you look perishing with cold;" and she drew a rude chair up to the warmest corner; then, suspiciously glancing at the child from the corners of her eyes, she continued setting the table for supper.

Presently came the tramp of heavy shoes, the door was swung open with a quick jerk, and the "goodman" presented himself wearied with labour.

A look of intelligence passed between his wife and himself. He, too, scanned the boy's face with an expression not evincing satisfation, but, nevertheless, made him come to the table, and then enjoyed the zest with which he despatched his supper.

Day after day passed, and yet the boy begged to be kept "only till to-morrow;" so the good people, after due consideration, concluded that as long as he was so docile, and worked so heartily, they would retain him.

One day, in the middle of winter, a pedlar, long accustomed to trade at the cottage, made his appearance, and disposed of his goods readily, as if he had been waited for.

"You have a boy out there splitting wood, I see," he said, pointing to the yard.

"Yes; do you know him?"

"I have seen him," replied the pedlar, evasively.

"And where? Who is he? What is he?"

"A jail-bird;" and the pedlar swung his pack over his shoulder. "That boy, young as he looks, I saw in court myself, and heard his sentence—'Ten months.' He's a hard one; you'd do well to look carefully after him."

Oh! there was something so horrible in the word "jail," the poor woman trembled as she laid away her purchases; nor could she be easy till she called the boy in, and assured him that she knew that dark part of his history.

Ashamed, distressed, the child hung down his head; his cheeks seemed bursting with hot blood; his lips quivered, and anguish was painted as vividly on his forehead as if the word were branded into the flesh.

"Well," he muttered, his whole frame relaxing, as if a burden had suddenly rolled off; "I may as well go to ruin at once; there's no use in my trying to do better; everybody hates and despises me; nobody cares about me: I may as well go to ruin at once."

"Tell me," said the woman, who stood off far enough for flight, if that should be necessary, "how came you to go so young to that dreadful place? Where was your mother—where?"

"Oh!" exclaimed the boy, with a burst of grief that was terrible to behold—"Oh! I hain't no mother! Oh! I hain't no mother ever since I was a baby. If I'd only had a mother," he continued, his anguish growing more vehement, and the tears gushing out from his strange-looking grey eyes, "I wouldn't ha' been bound, and kicked and cuffed, and laid on with whips. I wouldn't ha' been saucy, and got knocked down, and run away, and then stole because I was hungry. Oh! I hain't got no mother; I hain't got no mother; I haven't had no mother since I was a baby!"

The strength was all gone from the poor boy, and he sank on his knees, sobbing great choking sobs, and rubbing the hot tears away with his poor knuckles. And did that woman stand there unmoved? Did she coldly bid him pack up and be off—the jail-bird?

No, no; she had been a mother, and though all her children slept under the cold sod in the churchyard, she was a mother still.

She went up to that poor boy, not to hasten him away, but to lay her fingers kindly, softly, on his head; to tell him to look up, and from henceforth find in her a mother. Yes, she even put her arms about the neck of that forsaken, deserted child; she poured from her mother's heart sweet, womanly words—words of counsel and tenderness.

Oh, how sweet was her sleep that night! how soft her pillow! She had linked a

poor suffering heart to hers by the most silken, the strongest bands of love; she had plucked some thorns from the path of a little sinning but striving mortal.

Did the boy leave her?

Never! He is with her still, a vigorous, manly, promising youth. The unfavourable cast of his countenance has given place to an open, pleasing expression, with depth enough to make it an interesting study. His foster-father is dead; his good foster-mother aged and sickly; but she knows no want. The once poor outcast is her only dependence, and nobly does he repay the trust.

THE FIRST GERMAN RAGGED SCHOOL.

It is generally supposed (says the *Christian Guest*) that these useful institutions, Ragged Schools, had their origin in Great Britain. This, however, is not exactly the case, since a school very like those of the present day flourished thirty-seven years ago in the little town of Weimar, in Germany, being probably the first Ragged School that ever existed. This piece of information is derived from a German work, lately translated into English; and as every benevolent mind must take an interest in a mode of charity which has been so beneficial wherever it has been practised, which has, as one says, opened a door for the children of the destitute to learn the great lesson how to live for this world and for the next,—a brief sketch of the singular individual to whom the honour is due of having been the first in this good work will not be unacceptable.

John Falk was a native of West Prussia. He was by no means a man of great intellectual powers, and seems to have been naturally an eccentric character; but Divine grace had filled his heart with love to God, and such a noble, unselfish desire to serve his fellow-creatures, as enabled him in doing so to overcome difficulties which, to others, would have appeared insurmountable.

Falk, having gone to reside in Weimar, had his compassionate feelings awakened by seeing, in the localities which had been desolated by the battles of Jena, Leipsic, and Lutzen, a number of unfortunate children whom these battles had left fatherless. They were the miserable relics of the mighty Napoleon's armies. Among them might be seen dark-eyed boys from France and Italy, and a multitude from the various fair-haired German tribes. These destitute young creatures now wandered, like the wild animals of the forest, about the neighbourhood of the places where their natural guardians had been laid low. The heart of John Falk yearned over the wretched state of these outcasts, but it was not his way to pity the woes of others without making an effort to relieve them. He could not satisfy his conscience by learning the will of that Saviour "in whom he had redemption through his blood" without endeavouring to perform it. His own words, in speaking of the indolence of religious professors, were, "Nor will matters be mended so long as men regard preaching, and the hearing of preaching, as Christian action, whereas Christian action is itself the true sermon."

With prayer and strong faith in help from above, he undertook to rescue no less than 300 of these young savages from the misery and degradation in which he had found them. He took that number home to his own house, and resolved to devote the energies of his mind and body to the business of reclaiming and giving them the blessing of education and an honest calling. For this purpose, as may easily be supposed, a great deal of money was necessary. He became a bold beggar; and it is said, that having unreservedly given up himself and his earthly possessions to the work of saving souls, he could not understand any one being lukewarm in such a cause.

Poor John Falk acted fully up to the principles which he professed. His philan-

thropy was untiring, and day and night, through prosperity and adversity, he was "always abounding in the work of the Lord." Of course he had many difficulties to encounter; on one occasion his dwelling was sold by the proprietor, and there was no one very willing to admit him and his 300 children into another. He immediately resolved to build another habitation by the hands of these children, "so that," to use his own words, "every tile in the roof, every nail in the walls, every lock on the doors, every chair and every table in the rooms shall be a witness to their industry."

One who, in 1822, visited this Ragged School, has given, in the book already referred to, this description of it:—"About fifty journeymen and apprentices, all of them former inmates of the Ragged Hospital, were working at the new building as masons and carpenters. They were attended by boys still in the institution; horrid cannibal-like faces they all had, with the wolf of the desert unmistakeably imprinted on their foreheads. In the expression of many, however, there were traces of a new life; and Falk says it is a real pleasure to see how the claws and the shaggy tufts gradually fall off."

It is a melancholy fact, though one to be expected, that some of his protegés returned to their former wild ways. Still his good work prospered wonderfully, and he had the happiness of witnessing much good which he had been the means of effecting, and saw numbers of the young savages grow up to be respectable and industrious citizens. In another respect also his heart's desire and prayer were gratified. His benevolent plan was adopted in several parts of Europe; and even in the far places of the earth, youthful destitution is now relieved by Ragged Schools. John Falk and his 300 boys should encourage Christians in the performance of every useful undertaking, showing the necessity and advantage of attending to the wise man's exhortation, "Whatsoever thy hand findeth to do, do it with thy might"—while still remembering the prophet's words, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts."

REFUGES AND REFORMATORIES.

THE sums which have been granted to reformatories by Her Majesty's Privy Council on Education, between June, 1856, and December, 1857, are shown by a return to the House of Commons, which was lately issued. The schools on the list are about ninety in number, with an aggregate number of 5,823 scholars. The total amount of the 50*s.* capitation grants, which have been made to all the schools, is £7,707; the amount paid in aid of teachers, £6,924; in aid of rent, £2,201; and in aid of purchase of tools, £6,362. The average sum granted per pupil or inmate is £3 19*s.* 8*d.* The gross sum obtained by subscriptions or donations is £52,541, excluding the sum of £27,585 14*s.* 4*d.* returned by the managers as granted under the authority of the Home Office, between June 2, 1856, and December 31, 1857, to certified institutions. Adding together the Council Office grants, £23,199 9*s.* 4*d.*; the Home Office grants, £27,585 14*s.* 4*d.*; subscriptions and donations, £52,541 13*s.* 10*d.*; payments by friends of inmates, £822 2*s.* 6*d.*; by private patrons, £8,280 7*s.* 6*d.*; produce of labour, £25,931 14*s.* 6*d.*; and other sources, £17,517 0*s.* 6*d.*; the result gives £155,878 2*s.* 6*d.* for 5,823 persons during nineteen months, or £16 18*s.* 1½*d.* per head per annum. As several of the institutions were established within the period covered by this motion, it is probable that a part of the expenditure was for items chargeable to capital, but the returns do not enable any such distinction to be made here. By far the largest sums appear to have been given to the "Glasgow House of Refuge," £2,600 having been granted in aid of the purchase of tools; £824 in aid of teachers' salaries; £580 in 50*s.* capitation grant. The number of inmates at this reformatory is 785.

THE STORY OF THE CROSS.

SOME time ago, a Christian gentleman, in walking home one evening, found himself in the midst of a group of ragged lads—beggars, thieves, or both—who were talking, laughing, and swearing. He longed to do them good; so he stopped suddenly, put his back against the wall, and said, "Boys, listen to me, I have something to tell you—a sort of story."

They were all silent for an instant, partly from astonishment, partly from curiosity. And then, in the plainest language he could use, he told them the story of the life, sufferings, and death of Jesus Christ. Not a word or a sound interrupted him. Then, as the end came nearer, and he tried with all his might to make the last awful scenes *seem true* to them, he heard an occasional shuffle as one and another tattered figure pushed nearer to hear how the Saviour had suffered for *him*. They listened with faces of awe, dirty enough, but solemn, to hear of the agony that made drops of blood roll down his face; and when they heard of how he died, hanging by nails on a wooden cross, because they were wretched and wicked, sobs of uncontrollable emotion burst forth. Dirty hands wiped dirty faces, as he told them that now, while he spoke to them, *he* was standing amongst them, and that he loved them just as much as when he died upon the cross for them.

He finished his story, and no one said a word. Suddenly he said, "Now, lads, Jesus loved us very much, oughtn't we to love him? Who loves him? Let every one that wishes to love him hold up his hand. *I* do;" and he held up his own. They looked at one another; then one held up his. A little mass of rags, with only one shoe, and a little grimy face, half hidden in a shock of hair, scarcely confined by an old battered hat, with no rim, held up his dirty little hand. It was a touching spectacle! One and another followed, till all the hands—just twelve in number—were up.

Then the gentleman said, "You all wish to love him. Now, dear boys, hear what he says to those who love him, '*If* you love me, keep my commandments.'" A few words followed to show what this meant for *them*, and then he walked straight up to him who had first held his hand up, and, holding out his, said, "Shake hands on it that you *will* promise me to try to keep his commandments. This is his commandment, that ye believe on the name of the Son of God." Unhesitatingly the little black hand was put in his, and he shook it hard, saying, "God bless you." So he went round to all.

Before he parted from them, he gave them each some money to get a bed and a penny loaf with.

About three weeks afterwards, as he was going under an archway, a little ragged shoe-black was cleaning at one side. After the customary "Clean your bo-ots, sir," the boy made a dive forward, and stood chuckling with delight in front of him. The gentleman had not the least idea who he was, and said, with surprise, "Well, my boy, you seem to know me, and who are you?"

"Please, sir, I'm Jack."

"Jack? Jack who?"

"Only Jack, sir, please, sir."

All at once it flashed across him who the lad was.

"I remember you now," he said; "have you tried to keep your promise to love the Lord Jesus, and show how much you love him by obeying him?"

"Yes, sir, I have, indeed I have," he answered, with intense earnestness.

The gentleman stopped and talked to him a little, and let him clean his shoes.

"Can you read, Jack?" he asked.

"Yes, sir; not overly well; but I can make shift to spell out a page."

"Would you like a Testament of your own, where you could read for yourself the story I told you the other night?"

No answer—but an odd sound, half a chuckle of inexpressible happiness, half a choke of emotion at the idea. There was no pretence about the lad. The dirty little thief had set his face heavenwards. He did not know much, but if he had only learned to say, "Lord, remember me," was there not a worse thief than he who was in no wise cast out?

"I see you *would* like it, Jack; come to my rooms to-morrow at half-past four, and you shall have one. Here is the address; good-bye."

Exactly at half-past four on the morrow came one modest, eager tap to the gentleman's door. In walked Jack at his summons. He had been to some neighbouring pump, poor fellow, and washed himself not clean, but streaky. He had plastered his hair down in honour of his visit. The kind gentleman shook hands with him, said he was glad to see him, and told him to come and sit by him.

"Jack, why do you want a Testament?"

"To read about him you told us of," said he shortly.

"Why do you want to read about him?—because you love him, is it?"

Jack nodded his head decisively. There was no hesitation, no doubt about the matter.

"Why do you love him?"

Jack was quite silent. His little features worked, his eyes twinkled, his soiled and red-baized blouse heaved. All at once he dropped his head on the table, sobbing as if his heart would break.

"'Cause they killed him," gasped poor Jack.

It was with some difficulty the gentleman restrained his own tears. He let Jack cry till his sobs became less frequent, and then he read to him some verses from St. John's Gospel, and talked to him of the exceeding great love of Jesus our Saviour. Then he tried to show him how he could serve the Lord here, by being a little missionary, and speaking for Christ in his life, and acts, and words, and striving to bring souls to the fountain where he had been washed. It was pleasant to see the boy's simple delight at this thought, and to answer his eager questions about one thing and another. "How shall I do here? What shall I say then?" There seemed no danger of half-heartedness or shame in him.

Then the gentleman wrote, or rather printed, his name, at his particular request, "werry large," in the Testament. Then he asked him if he should speak to the Lord Jesus for him, and with him. They knelt down side by side, and he prayed in simple words for this little lamb of the good Shepherd, in his dark and difficult pilgrimage.

After a little more talk about his prospects, they parted with a mutual promise, that if he needed help, he would go to the gentleman, and he should get it.

HANDSWORTH INDUSTRIAL HOME FOR GIRLS, NEAR BIRMINGHAM.

It is desired to draw attention to an effort which is being now made to rescue from destitution and scenes of vice, young girls who may be wishing to lead a steady and useful life. None but Magdalen cases are refused admission into the Handsworth Industrial Home, which may not be inaptly called a preventive institution for girls, as it is intended solely for children and young persons of the lowest and most uncivilised class in society, or for ignorant and refractory girls who, from extreme poverty

and the harshness of relatives, may be willing to enter voluntarily the Home, and may be prevailed on to work industriously and lead a quiet and honest life.

It is sought to train them up to be useful, hard-working, faithful domestic servants; accustomed to good and homely ways and plain fare, and so make them fit for active service in the colonies or in England.

They are instructed in plain needlework and dressmaking, in addition to cookery, laundry, and housework; and are taught to read, write, cast up and make out accounts. Above all is it the aim, both of the lady who is giving herself to this labour of love and of those working under her in the Home, to train up these children and young persons to be faithful and earnest Christians, knowing and loving their Bibles. Many girls, now in prisons and reformatories, or, sadder still, leading an ungodly and vicious life in the town and districts around, might have been saved from such misery and wickedness had they earlier, in their downward course, been sheltered in a well-ordered Home, such as that lately started at Handsworth. And not only so, but one restless, ignorant, immoral generation transmits its sins to the next; for what is the cause of the early going astray of so many young creatures, but the profligacy, ignorance, and harshness of parents? It is to check this ever-increasing evil that aid is required for this Home, where even beggar girls may be admitted without payment and without recommendation; and *here*, loved and trained aright, may, by the Divine blessing, as years roll on, be themselves the means of training others to be useful members of society. There are now twelve girls in the Home; seven are partly paid for by those interested in their several cases, who gladly aid in maintaining them in the "Home;" the other five were received quite free, and it is to enable the managers to admit more girls free that public support is solicited.

THE CHILDREN'S HOLIDAY.

"The prospect of a day's recreation in the country to Ragged School children is far more effective in the way of discipline than a large amount of punishment."—SHAFTESBURY.

THE above sentiment has been practically tested upon a somewhat extensive scale during the last summer, and with the happiest results. Moral suasion, and not corporal punishment, is the motive power in Ragged Schools. The artist represents the bunch of carrots held off the donkey's head as better eliciting the animal's progressive powers than all the flogging and physical force that could be employed, as shown in the companion picture. Even so the moral faculties of a child can be developed, and the animal propensities kept in proper check, far more effectively by a cheerful word, a loving smile, and a kind act, than by the restraints and the coercion of the schools of the last generation. Among these kindly means is that of a day's recreation in green fields, and a rural meal, with donkey-riding, racing, swinging, skipping, and other games in which children delight to indulge, and the remembrance of which drives away gloom, spurs on to renewed energy, prompts willing obedience, cultivates the best feelings, and secures the warmest affections. Efforts have been very generally made to enable the children in the London Ragged Schools to spend a day in some suburban spot during the summer or autumn. And although scores of schools, and tens of thousands of children, had been thus benefited, it was ascertained in August that thirty-one Ragged Day Schools had not given, and were not likely to give, such a treat to their upwards of 3,000 scholars, unless some kind friend used the requisite influence, and the needful efforts were made, for the purpose. These were not lacking. Lord Shaftesbury supplied the former, and the latter followed as a sequence. A letter was received from his Lordship, of which the following is a copy:—

"*Aug.* 4, 1859.

"DEAR GENT,—I hope that a few of the friends and subscribers to the Ragged

School Union will be so good as to contribute, this year, towards the expense of treats to the children.

"You well know what a real pleasure it affords them to be taken into the country, and that the prospect of such a recreation is far more effective, in the way of discipline, than a large amount of punishment.—Truly yours,

"Mr. Gent, Secretary to Ragged School Union. "SHAFTESBURY."

This letter was duly, but privately used in the way it indicates, and which resulted in raising a special fund for giving a day's holiday to the children of the thirty-one schools. Plans were soon concocted when the funds were forthcoming. Invitations were given to more than 3,000 children, and teachers in the proportion of three to one hundred scholars. To prevent mistakes and disappointments, as well as to secure uniformity of action, a programme of the day's proceedings was printed and issued to the parties concerned. To recover a lost child in the event of its straying too far in search of blackberries, &c., and to know to what school any child belonged, a printed ticket, bearing the name of the School in clear bold type, was sewed to the front of each child before leaving the school-house in the morning. These and similar arrangements having been carefully made and duly carried out, led to great order and comfort during the day. The only difficulty experienced was in the selection of a suitable spot to which to take the children, and the means of conveying them to it. Many desirable places were selected to which to take the whole of the children in the same day, but terms could not be come to with the railway officials. Failing in this scheme, it was ultimately decided to take the children of those schools nearest the Thames by water to Greenwich; and on the morning of Friday, Sept. 16th, were seen the large river steam-packets—

DRYAD, FAIRY, AND PETREL,

steaming along the river, all specially engaged and well freighted with a joyous company of juveniles. The children were taken on board at those piers nearest their schools, beginning at Westminster Bridge and ending at the Tunnel pier. On arriving at Greenwich the whole landed, and headed by the band of the Shoe-blacks (Blues), kindly and gratuitously granted for the occasion, marched to Blackheath three abreast, with banners bearing the name of the respective Schools, and others of various devices. The use of the grounds of the Ranger's house had been kindly given by Lord Haddo, M.P. Here three marquees were erected for shelter in case of need, and which, unfortunately, were required for the purpose; but although heavy showers fell during the latter part of the day, the spirits of the young excursionists were but very slightly affected, and when the sun broke out it seemed to redouble the energy and joy of the happy company. The day was fully and pleasantly spent in riding, marching, dining, playing at all kinds of games, scrambling for fruit and nuts. Precisely at three o'clock an ample meal of tea, cake, and bread-and-butter, was provided. The tea and bread-and-butter were handed out till all were satisfied; then came two good slices of currant cake to each child, which could be eaten or taken home at the option of the little owners. It was noticed that the cake was very generally preserved, and on making inquiries why, the most frequent answer was, "I want mother to taste it, it is so nice." No small number replied, "I must give my baby a bit." These kindly feelings were known to exist, and it was with a view to strengthem them that they were elicited. The time for leaving the Ranger's grounds arrived, and the Schools re-formed in marching order to embark on board the steam-packets; not, however, before three cheers, hearty and boisterous, had been given to Lord Haddo, his family, and to Lord Shaftesbury and other subscribers to the holiday fund. The boats gave out their living cargoes at the respective piers along the river, and all reached home without a mishap of any kind—excepting, perhaps, some of the clothing, *borrowed* for the

occasion, had an additional rent, and its appearance by no means improved by the exposure to the rain, and the friction of a day's hard wear. One little fellow was seen to have a somewhat careworn countenance, and on inquiring into the cause, it was ascertained that his mother had obtained for him the loan of a pair of boots in the morning, which during the day he had taken off, as he could get on better without any, and lost them in the field; hence his gloom.

The second part of this excursion came off on Monday, September 19th, and consisted of those schools farthest from the Thames, and located in the east, north, and west of London. Arrangements had been made with the Great Northern Railway for two special trains to convey the company from King's Cross to Wood Green station. From that station the schools marched in admirable precision to the site of the proposed People's Park and Palace, the use of which had been previously kindly granted by the proprietors, Messrs. Rhodes, of Tottenham Wood. The grass was the property of Mr. Skinner, of Wood Green, who not only gave his ready consent, but removed the sheep, &c., from the fields, to furnish increased facilities to the children. Mr. Pickett, the master of Wood Green station, rendered most invaluable aid, and to whom many thanks are due for the great kindness he manifested on the occasion. The weather on this day was most favourable. Rain had fallen in the night, and the grass, on arrival, was wet, but the heat of the sun soon dried it, and gave a delightful freshness and beauty to the whole scenery. The view from this spot is extensive, overlooking the whole valley between the hills of Middlesex and Surrey, with the mighty London resting midway in the hollow. Among the many other amusements of the day there was added, in this locality, that of gathering blackberries, of which the hedges were relieved of no small quantities during the day. The same arrangements were carried out as on the preceding Friday. Mr. Rhodes and family, Mr. Skinner, and other residents, frequently came to the grounds during the day, and at the close were kind enough to express the pleasure they felt at having been the means of aiding in giving so much happiness to so great a company of juveniles. These friends also expressed themselves as having been much pleased with the general good order, obedience, and decorum of the whole of the children. "Their behaviour," said one, "has been admirable; better than anything of the kind I have elsewhere witnessed. I shall have less hesitation than ever to lend them a field whenever they may want it." The appearance, too, of the children was much improved by a special effort for a special occasion. Many were dressed in borrowed garments; and not one child was noticed to have left home without a most effective application of soap and water. One little fellow came running into the terminus in the morning, out of breath and all anxiety, fearing the trains had started. The delay in sending off the trains at the appointed hour was certainly much in his favour; and on questioning him as to the cause of his lateness, he replied, "I couldn't come sooner." "Why?" "Mother had to go out." "Out! out where?" "Round the corner." "What did she go round the corner for?" "Oh! why, sh—she went to get this jacket." "Why, where was the jacket?" "Oh! teacher, this was at the pawnbroker's, and mother wanted me to have it on to go out with you." How much was lent upon it was not asked, but the garment, although tidy, did not seem to be worth sixpence. This was all incidental, and, as overheard, it impressed the mind with its simplicity and genuineness, and was considered but a type of many that could have told its counterpart. Poverty in its best aspect was the prevailing feature of the company on both days. The King's Cross terminus was reached in safety in the evening, from which the children marched to their respective school-rooms, in many cases accompanied by their parents, who had come to meet them.

The police rendered most essential service at all the dangerous crossings, protecting the children by not allowing a horse to pass till each distinct school had gone over.

DISTINGUISHING CHARACTERISTIC OF THE RAGGED SCHOOL TEACHER.

(*Concluded from p.* 157.)

1st, Then, he aims to impart knowledge to the ignorant. Ignorance is a noxious weed, which grows without culture, and produces only evil. The havoc he makes on body and soul is truly frightful. Idleness, prodigality, drunkenness, debauchery, poverty, theft, degradation, disease, and misery attend him. Ignorance is the enemy of man's peace and happiness, for his present and eternal existence, and but for such an enemy man would devote his noble and extraordinary powers to the love and service of his Creator, would thus become the friend of God, and would enjoy that tranquillity and felicity which are its happy results.

The teacher's business is to combat with ignorance, and if he cannot kill him right out, he should continually do his best to wound and disable him. We cannot make the boast I once heard say a soldier did after a battle. He said that with his sword he cut off a man's leg. He was asked why he did not cut off his head. "Because," said he, "his head was off already." Ignorance has neither lost his head nor his legs. Witness him in the filthy habitations of our courts and alleys—see him in the beershops and gin-palaces—behold him in the workhouses and prisons; and say, does he not stalk about as if he had a hide like a rhinoceros; for after all the shots and bullets that have been aimed at him by the valiant soldiers of knowledge, he seems to have sustained but little harm.

But what of knowledge! Knowledge is a beautiful plant that requires care and attention, or it may, like other blessings, be used for evil. It must be set in the soil of right principles, viz., love of truth, love to God, love to man, and a regard for all God's creatures, both animate and inanimate.

We will not dwell on these principles, but leave them in your hands, feeling sure there is much in them to engage the mind of the thoughtful teacher, and make him anxious that the ground should be well prepared for the reception of the plant, that it may bring forth fruit to the praise and glory of God. Is there not more hope of the fear of God reaching the heart where the understanding has thus been cultivated? We think so.

Knowledge rightly planted brings forth delightful fruits. Industry, provident habits, sobriety, chastity, wealth, honesty, fidelity, cleanliness, health, and blessings too numerous to mention, cluster on its branches. Let the Ragged School teacher be distinguished by activity in the diffusion and the diminution of ignorance; let him be guided by the principles we have named; and let his aim be high, although he may not reach the desired point.

2nd. The Ragged School teacher aims to reform the character. Vice is a monster that reigns in the hearts and lives of the unregenerate children of men. Frequently he shows his hideous form in the old and in the young, in the rich and in the poor. It is sad to reflect how early the children of the depraved poor are initiated into scenes of immorality and obscenity, too gross to be uttered.

Thus iniquity becomes, as it were, hereditary, and is handed down from parents to children, and from generation to generation. The precocity of these young ones in wickedness is manifested by their actions, which are often fearful to behold, clearly indicating that the inward feelings have become tainted, and that the will is the slave of hardness of heart, of impurity of desire, and of every evil propensity. Can we wonder at their wickedness when we consider the wretched homes and dens of crime from which many of them come? No; we are not surprised, but grieved to think, that the immortal part of man should be so degraded in his youthful days. The Ragged School system, by God's blessing, has done much to stem this torrent of evil; and the

teacher has been distinguished as the honoured instrument of depriving many a youth of both sexes of their hereditary possessions—not to make them poor, but rich,—not miserable, but happy,—not to cast down, but to raise up—not to be a curse, but a blessing. What a noble object to endeavour to reclaim such wanderers, and lead them to honour, to happiness, and to eternal life! Oh! how it gladdens the heart of the teacher to behold the change, and to witness virtue reigning where the monster vice, with all his attendant miseries, formerly had the entire sway.

Surely he is a benefactor to his race, who seeks to reform the heart and life of youth, and who whilst they are gliding along rivers of iniquity aims to arrest them in their progress before they reach the sea of eternal misery and ruin.

3rd. He aims to elevate the mind. The Psalmist, when speaking of man, says, "Thou hast made him a little lower than the angels, and hast crowned him with glory and honour;" and in the 1st chapter of Genesis we read—"So God created man in his own image, in the image of God created he him, male and female created he them." How elevated a being was man when he came from the hands of his Creator, with his noble mind, which placed him at an inconceivable distance from, and gave him an exalted pre-eminence over, all the wondrous creation of animals; and to complete his happiness, God gave him a medium of intercourse and communion with himself. But man has lost his Maker's image, and instead of being a little lower than the angels, and crowned with glory and honour, by his sinful desires and degrading habits has degenerated into ignominy and dishonour. Our aim should be to teach the glorious truth that the mind is an immortal principle, destined for eternity; that it is capable of soaring to the throne of God, and contemplating its future bliss in that bright world above; and that nothing short of eternal realities can make us truly great or truly happy. It will be our purpose also to free the mind from the slavish chains of evil imaginations, which in the days of youth are so easily fanned into a flame. We should caution the youth of our charge against those vile and abominable productions of the press, which lead so many thousands astray; and do our best to circulate pure, interesting, and elevating literature, which, thank God, we are not destitute of.

Who can tell the weight of guilt that rests on the heads of those who manufacture and vend such deadly poison as that contained in the corrupt publications of our day! Here man's abilities, natural and acquired, put forth their energies to excite airy fancies, to pollute the mind, to unbridle the passions, and, alas! in numerous instances sink the young into infamy and disgrace.

The following lines are forcible on this point:—

"The Press! What is the Press?" I cried;
When thus a wondrous voice replied,
Most like the multitude of seas,
Speaking at once all languages.
* * * *
"Ah! who like me can bless or curse?
What can be better, what be worse,
Than language framed for Paradise,
Or sold to infamy and vice?
Blest be the man by whom I bless,
But curst be he who wrongs the Press!
The reprobate in prose or song,
Who wields the glorious power for wrong,—
Wrong to outlast his laurell'd tomb,
And taint the earth till crack of doom!"

The Ragged School teacher's abilities must be guided by wisdom, and then he will be distinguished by cultivating the mind of the young for those duties and pleasures in time, which prepare it for its enjoyments in eternity.

4th. He aims at saving the soul. He, who "spoke as never man spake," on one occasion said, "What shall it profit a man if he gain the whole world and lose his own soul?" and we with reverence would reiterate the sentiment by remarking—What profit is there in our instruction, if we do not aim at the salvation of the soul?

All the worldly knowledge a man acquires may, like his riches, accompany

him to his death-bed; but there, as with his wealth, he and his knowledge must part. Let us show our estimation of knowledge by teaching the most valuable of all valuable knowledge,—the worth of the soul, the danger of its being lost, and the way whereby it can be saved. We are anxious that those who to some extent are committed to our care should become good and useful members of society; and we know that if they seek their souls' welfare, they will have an inward spring to regulate their actions, to guard them from the snares and temptations of youth, and to guide them through life in paths of rectitude, uprightness, and peace.

There is great talk in the present day of secular education; and many there are who argue that the Bible should not be used in schools; and then, of course, all reference to the soul and eternal things must be carefully avoided.

Discard the Bible from our schools, we at once foster secularism, infidelity, and atheism, which, we think, may all be summed up in one word,—nothingism; for we cannot believe a man can have real faith in either secularism, infidelity, or atheism; if so, his capacity for faith must partake more of the marvellous than the Christian's.

We do not mean by these remarks, that secular knowledge, or secular instruction, is opposed to divine.

Natural and scientific truths are as much divine as the Bible. What we contend for is, that combination of secular and divine instruction which harmonises time and eternity, and enables us to appreciate to a far higher degree our attainments in knowledge; because we believe that every good and perfect gift, whether divine, natural, or scientific, comes from God, who hath created matter and mind, and formed man, body, and soul.

We ought not to be behind these secular gentlemen in communicating to the young useful knowledge, pertaining to this world; but let our distinguishing mark be an earnest desire and effort that the youth of our charge may be made wise unto salvation, and may understand the great fact that the chief end of man's existence is to glorify God, and enjoy him for ever.

In conclusion, we would say, let patience and perseverance be prominent and distinguishing traits in our character Need we remark, that an individual of an irritable and passionate disposition is wholly unfitted for a Ragged School teacher. He who cannot govern himself is unprepared to govern others. The Ragged School teacher must exhibit a calm, equable, and firm temper and disposition of mind, resembling more the rock in the ocean than the vessel tossed about by every wave. Canes, pointers, and sticks will then be in less requisition in our day-schools, and, of course, entirely banished from our Sunday-schools.

Again, we think it unnecessary to observe, that he who feels teaching a burden, irksome, wearisome, is also entirely unqualified for a Ragged School teacher. Such an one would soon lose his perseverance (if he ever had any), become inconstant, and flag, and his courage faint; then, instead of reaping his reward, his harvest would be unprofitable and barren. There must be a love for the work, or there will be no steadiness of pursuit in it. In our perseverance we should resemble more the vessel on the wave than the rock in the ocean, our course being in the face of winds and storms of opposition—onward, onward, onward, till we reach the haven of rest. Possessing some measure of patience and perseverance, we shall not be easily provoked and put out of our way by the naughtiness of our children, nor become weary in well doing, because of the obstacles which stand in our path.

Above all, we should be distinguished by a holy life, that we may not teach what we do not practise; for children are often no bad judges of outward manifestations of the inward workings of the heart and mind.

We hope, from what we have advanced, that we have not made an impression on any one's mind, that we undervalue or

would for a moment speak lightly of those who shine as stars in the literary world. We know we are indebted to the studious habits and deep researches of many men of the world, who devote their time, their talents, and their property, to enrich our store of information, and add happiness to our social life. We would, therefore, honour and respect such men for their labours. Still, our firm conviction is, that unsanctified knowledge cannot produce such beneficial results as that knowledge which is influenced and directed by wisdom from on high, that bows to an all-superintending Mind, and in all its scientific discoveries recognises the providential hand of the Creator.

We have thus endeavoured briefly, and we know feebly, to point out the distinguishing characteristics of the Ragged School teacher. May we be more prayerful and more diligent in the acquisition and communication of knowledge.

The teacher's motto should be—"The more I gain, the more I give;" and the result will be, the more he gives, the more he gains; for he learns to teach, and by teaching he learns.

To accomplish these great ends may the Lord pour down his Spirit upon us, to make us more intensely devoted to our work; then our experience will be, whilst benefiting and blessing, we shall be benefited and blessed.*

SAMUEL SAYER.

The Children's Gallery.

THE WIDOW AND HER UNKNOWN SON.

A POOR widow found herself reduced to extreme poverty. She had no money, and she had just put on the table the last provisions she had in her house—a morsel of bread and a few salt herrings, when a knock came to the door.

It was a stranger, who begged for a shelter and something to eat, as he said he had travelled far, and tasted nothing for many hours. The widow, though she and her children were very hungry, did not hesitate for a moment, but invited him to share their poor meal.

The stranger entered, and looked with surprise at the meagre fare on the table.

"What!" exclaimed he, "is this all that you have for supper, and yet you offer a part to an unknown traveller! Is this not wronging your own children?"

"Ah!" said the poor woman, with tears in her eyes, "I have a dear son who is far away in a distant country,—if, indeed, he is still alive, and I am doing for you what I should wish others to do for him. The Lord, who sent manna in the desert, can provide for the wants of his people. How could I offend him at this moment by sending you away without helping you? Who knows if this very night my own son may not be also wandering, a poor traveller, without food or shelter; and if God, in his great goodness, may not have provided for him assistance from the hand of charity, perhaps as poor as that which you have found in my house."

At these words the stranger exclaimed:—

"Yes! God has indeed provided shelter for your son under an hospitable roof. And he has done more,—he has so blessed your son's labours that he is now able to return to you in part what you have done for him. Oh! my mother! my dear mother!"

It was really her son, her long-lost son, whose absence she had wept for so bitterly.

God had brought him back safe and sound from the other side of the globe, and he had wished to surprise his family by announcing himself at first as a stranger. Perhaps this was not acting very wisely. But what a complete and joyful surprise it was! The good son had the pleasure of rescuing his family from misery and privations, and for many years his widowed mother enjoyed the blessings God had so bountifully bestowed in her much-loved son's house.

"Be not forgetful to entertain strangers."

* This paper was read by Mr. Sayer at an ordinary monthly meeting of the Ragged School Teachers' Association.

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ESTABLISHED FOR THE SUPPORT OF

FREE SCHOOLS FOR THE DESTITUTE POOR.

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